

# SUPPLEMENT

TO THE

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[GRATIS.]

## Religious Anniversaries.

### THE BAPTIST UNION AND HOME MISSION.

THOUGH April has barely passed, the "May meetings" commenced many days ago—one indeed as far back as the 8th inst. If religious and philanthropic societies multiply at the present rate, even April added to May will not suffice for them, and it will be impossible to sustain the already waning interest in anniversaries which have been increased at least threefold in the last few years, and with the multiplied claims of which the public are fairly bewildered. The Baptists take the lead of the principal denominations, and their meetings occupy the chief attention this week.

The protracted meeting of the Baptist Union last Friday was mainly engaged with a discussion as to the propriety of making that organisation "more efficient for the promotion of the interests of the denomination," which ended in the adoption of a resolution for giving the matter serious consideration at an early period. It was argued on the one hand that the Baptist body ought to do something "practical" in reference to questions on which all are agreed, such as aiding aged and retiring pastors; that regular sessions would help to give it greater power, and that a more distinctive position should have been taken on the Bicentenary commemoration; on the other hand, it was urged that in this matter the Union had taken the most dignified course, and that the diversities of doctrinal sentiment in the body would create discord and disunion. These warnings, however, did not produce much impression, and the Baptist Union is ere long to follow in the wake of the Congregational Union. The prevalent dissatisfaction that no denominational action had been taken to celebrate the Bicentenary was subsequently evinced in rather a remarkable manner. A resolution approving of the formation of a Central United Committee, and commending it to support, was carried only by a small majority.

The meeting in Mr. Spurgeon's Tabernacle on Monday evening, although not large compared with the congregations that weekly assemble under the same roof, was apparently earnest in the cause of Home Missions. As will be seen by our report, several warm and vigorous speeches were delivered, and considerable light thrown upon the working of the Baptist Home Missions during the past year. If, however, we were called upon to notice the meeting critically, we should pass over other speeches, and fix attention on that of the Rev. H. S. Brown, as containing in itself a full and comprehensive sketch of the entire subject, and embracing a host of thoughts which we should all be the better of making our own. There are few, if any, living men, better fitted for Home Missions than this burly, large-hearted, Liverpool missionary. Strong in intellect and common sense, he has spoken to the artisans of England as one of themselves—as one who can enter into their feelings, sympathise with their troubles, and brush away their shams with the same unsparing hand that he applies to shams of more pretentious name. But it is the subject, not the men, to which we would direct attention. Whatever other points of difference there may be among us, we are compelled by the stern logic of facts to admit that our Christianity is anything but the self-denying laborious thing that the early apostles made it. And yet how many self-denying, laborious men there are at the work; how many earnest hearts there are now in the cause of Home Missions struggling manfully against the tide of evil, which seems to flow without ebb in our large towns. This evil was the

burden of every speaker's lament at the meeting on Monday evening, as the labour—ever increasing, we were told—was the theme of rejoicing to all. The Baptist body has resolved to grow larger, and the aspect of the time, we are told, is favourable to that growth. It has taken possession of another capital in York, and of another still in South Wales; and from these intends to direct its operations during the current year into the rural districts; not forgetting, however, the dense populations which will remain in the capitals themselves.

The chair was taken by Mr. Miall, and the proceedings opened with prayer by the Rev. C. H. Spurgeon, a cordial and brotherly feeling pervading the speeches throughout. The chairman expressed the pleasure he felt in making his first essay in the particular position he then occupied as chairman for a denomination somewhat different from his own, and other speakers reciprocated that expression by an assurance that he was at least among friends. Not that such expressions were intended to prevent a statement of doctrinal differences, but simply to evince that agreeing on fundamental truths they could strengthen each other's hands in the effort to give those truths life and power in the daily affairs of the nation which claims both alike as her sons.

It will be seen that the funds of this Home Mission are still small, whilst the gin-palaces are large and thickening around us in an alarming degree. Whatever, therefore, our duty may be abroad, here is a solemn and imperative duty at home. Until the last den of infamy is closed there is no guiltless cessation from labour for an English Christian. Earnest work, fervour of spirit, common-sense appeals, and kind practical sympathy are needed in many a back lane of this metropolis. And, above all, we are bound at our peril against suffering doctrinal differences to stand in the way of practical Christianity. Union among Christians—union without one distinctive mark the less in any Christian body—would give a power to Home Missions which they have not yet possessed. Wealth, too, is wanting; for the minister cannot, any more than the merchant, live upon air. But, principally, men are needed—men such as those whom Mr. H. S. Brown describes as after his own heart—practical, reasonable, friendly, non-prating Christians. One such man is worth more, in the cottages of the poor, than aught that gold can buy. It is true, as Mr. Brown asserted, that working men stand between Romanism and Secularism; assailed, in the latter case, by argument which declamation cannot refute or overturn, and in the former by laborious kindnesses which can only be met by actions of a like nature. In short, the poor have bodies as well as souls, and brains as well as both. And whilst Popery feeds and clothes, and Secularism teaches to reason, Protestantism might attempt both, and succeed.

We knew a man, some years ago (poor fellow! he has long been gone from among men) of strong reasoning power and possessing many practical virtues, among which we could detect but one thing—and that was speculative—which we could have desired to see removed: he was a Secularist. A noble heart he had; and once when he became too ill for his friends to "stick at trifles," a clergyman was sent for to prepare him for another world. Unhappily for the sufferer's peace the minister selected was one of the most persistent and stupid men in the town. The Secularist lived in a lowly cottage, and at the very door stood his bed, which the clergyman approached to talk what Dr. Brown would term "clap-trap." He literally tormented the poor fellow—who didn't die, though, of that illness, and then departed in a state of unmistakable irritation because the apparently

dying man would not acknowledge himself converted. Now such a minister as that is just the kind of man who is not wanted in Home Missions. It was no time for snarling and arguing. It was a time, however, for solemn truth-speaking; and though no man or body of men could lay down a rule whereby this truth could be properly spoken, the minister who could not on the spot make his own rule had no business at that bedside. A celebrated doctor was once asked how it was that he had been so successful with some particular disease: what rule was there?—what means of detecting it?—what methods of removing it? He could not tell. The lancet that one hand guided for the removal of an evil an imitative hand might guide to the destruction of life. So is it in Home Missions. It would often be difficult to say what is wanting in a teacher, whilst it is easy to discover that something is wanting. The Baptist Home Mission Executive seem fully alive to this, and in proportion as they are so alive to it will, we believe, by God's blessing, be the success of their work. That it is needed, no one can doubt—that the evangelisation of home is the first duty of Christian men, there cannot be a question. As Mr. Aldis remarked, "beginning at Jerusalem" was an injunction intended for all time whilst sin remains among men. As Mr. Dowson forcibly reiterated, it is by purifying ourselves at home that we can send, with that national energy and enterprise which Mr. Brown so vividly pictured, the Gospel of Christ to other lands. As Mr. Millard put it, with Scott's patriotic words—

Lives there a man—

a Christian is from the nature of his religion a patriot, willing to spend and be spent for the welfare of his native land. And that is true patriotism which in the humblest way endeavours to benefit a neighbour.

### THE BAPTIST UNION.

The annual meeting of the Baptist Union was held in the Library of the Mission House in Moorgate-street, on Friday, April 25th, under the presidency of the Rev. C. Stovel.

After the usual devotional exercises,

The CHAIRMAN delivered the introductory address. Commencing with some general observations with regard to the advantages of union among Christians, he said that a remarkable illustration of that truth was found in the operations of the Baptist Union, and he proceeded to point this out by briefly reviewing the history of some of the leading movements in connexion with that body.

In 1820 and succeeding years the Baptists in Germany had not been able to assemble in larger numbers than nineteen at once in any place of worship. The preaching of the truth provoked open hostility and direct persecution, and it was found that by union alone were they able to confront their persecutors, but with union they found that they increased in numbers and in moral power. When their cause was brought before the English Baptist Union it was found that the latter could and did stand between them and their persecutors, and then the value of union was more widely seen. Persecution had now well nigh ceased among the continental churches, and they had spread their organisations into Sweden, Poland, Austria, Russia, and Bucharest. The numbers in Denmark and Germany were not less than 10,370. There were 14,681 members and 1,147 churches in association, or more than an equal number of churches represented in the union when it was first formed, and yet those continental churches had wants which the English brethren only could relieve. In 1833, the Bicentenary of their existence as a denomination, the Baptist Board first ventured to address the sister churches joined in a triennial convention of the United States on their moral implication in the guilt of American slavery. The subject of emancipation which had then become so serious in England was even then becoming serious in the United States. It had been found in 1820 that by exhausting the land on which it operated slave labour demanded for its continuance a perpetual increase of territory. Municipal interests required the settlement of the question whether slavery should be extended or not. The Baptist Board met the question on religious grounds, but their first address, in 1833, was thrown



aside by those into whose hands it fell as a firebrand, but it was rescued from oblivion and brought out to the churches of America by one who had outlived the conflict and was present at that meeting—the Rev. Cyrus Pitts Grosvenor, president of the Central College, New York. God only knew what effect that communication had had in fostering the aim and course of the present lamentable war. Slavery was now doomed to extinction in the United States, and the hero of emancipation was there present to plead for the elevation of the coloured race. The churches of America and England were distinct, indeed, like the waves that beat upon the shore of either continent; but in all that was essential to the reign of the Redeemer they were one, like the ocean that rolled between. (Cheers.) The conflict which had turned the whole discussion of religious liberty from the question of Dissenters' grievances to the separation of the Church from the civil power, had placed the Baptist churches in a new relation to the Government, and made union with each other more than ever desirable. It had been clearly shown that Church-rates, University tests, burial-ground indecencies, and the various measures adopted to defend or exalt a State Church and perpetuate a compulsory support of religion and religious education, had two aspects in which they should be studied. In one aspect they appeared as infringing the rights of citizens, and provoking and justifying open constitutional resistance; and in another aspect they dishonoured the Redeemer before all mankind, diminishing everywhere the intended effect of his dominion. As citizens they could everywhere protest against civil wrongs, but the churches in union could bear their testimony against the moral and spiritual injury inflicted on the empire, and on all mankind, by those vitiating ministrations. The Bicentenary celebration of the year did not point to the origin of any one body of Dissenters. Even the Act of Uniformity did not influence Dissenters so much as other acts of Parliament which followed it. Conformity with hierarchical ceremonies was not then for the first time required, nor did a refusal to all and everything contained in the Book of Common Prayer become for the first time an offence. Through all its changes the hierarchy of England has been true to its intolerance, and the Government of England had been true to its political intention to subjugate the Church to its own laws, and to use its influence for its own purposes. (Cheers.) The feast of St. Bartholomew had been chosen as the day on which two events should prove how perfectly the law and aim of the Saviour might be reversed to dishonour him and his disciples. In 1572 public thanks were ordered by the so-called father of the Christian world, for that unpardonable but effective treachery by which 70,000 devoted Huguenots to whom religious freedom had been promised, were by a secret and dastardly stratagem betrayed and victimised in an unparalleled massacre. And it was well chosen by Charles II. as that on which the promise given at his restoration but a year before, of toleration for tender consciences, might with such impudence be broken as to prove before the men of all future generations the base and unprincipled character of his own. (Cheers.) Charles II. claimed our thanks for the benefit conferred upon all mankind by his St. Bartholomew ceremony. Cromwell had sifted the hireling ministry, and many of the clergy lost their livings during the Commonwealth, not for their love of truth and fear of God, but for immoralities which invaded civil rights. The livings which they vacated were filled up by better men, and the clergy who greeted Charles II. on his return could not, without insult, be compared with the clergy whose improprieties dishonoured the reign of his father and hastened his public execution. The fact that 1,800 or 2,000, or 2,400 as some said, were ready to rebuke the perfidy of Charles, bravely relinquished for the truth of God their livings, proved that the men appointed to minister in the Church during the Commonwealth were wisely chosen, and had the consistency to endure sufferings when their convictions would not allow them to conform; and in this respect they formed a noble contrast with the King who abused their confidence. The Bicentenary of their Nonconformity might be justly celebrated now because the errors and the wrongs for which they suffered still exist. The Book of Common Prayer expressly assumed the Papal fraud of sacramental grace, and the citizens of England were compelled to foster the clergy who subscribed to all it contained. (Cheers.) The clergy in 1662 refused assent to the Book of Common Prayer because it was not conformed to the clear and grammatical teaching of Holy Scripture. In short, they chose to obey God rather than men. Special pleadings in defence of the hierarchy and its formularies had been so numerous, and contradictory appeals to Scripture had been made with such diversified reputation, that now the authority of Scripture itself was assailed with most assiduous pleading by Churchmen in holy orders who professedly took their whole authority from the oracles of God. The "Essays and Reviews," following up the designs of the Oxford Tract men, had brought a new era into the Church of England. Learned and reverend men were now prepared to hazard the interests of time and eternity by bringing to the interpretation of Holy Scripture imaginations and theories which had nothing in common but their falsehood and absurdity. Against those demoralising elements the Church of Christ was called upon to do battle for the words of everlasting life. (Cheers.) Literary labour did not fall within the province of the Baptist Union, and if ever it attempted a logical refutation of heresy that attempt should be made with the greatest caution possible. But it was not without design that God was permitting the wise to be ensnared in their own corruptions of his holy Word. It was the will of God that men should learn from their own experience to appreciate his kingdom upon earth. He would not have it estimated for ever as a mere speculation or a changing dream. He was giving it and would give it the life and power of a practical reality. During the celebration of this year it would be most important for the churches to retain a just conception of their own responsibility. If the sufferers of 1662 were praised because they deemed menaces and official dignities of less importance than the commandments of the Lord, it would be unfortunate if those who beautified their sepulchres should, by a reversal of their deportment, depreciate the truth for which they suffered and fall into dependence upon the wealth which they abandoned. (Hear, hear.) It ought not to be forgotten that, with half the decision and faithfulness of former times, the believers of this age could carry the objects

for which these men had suffered far onwards towards completion. (Cheers.) The experience of 200 years had proved that without securing any conformity to be desired, the Act of 1662 could never stand unless the word of God was made of none effect. But while embellishing their sepulchres, the men who commemorated their acts forsook their principles, no argument could shield them from the deserved rebuke. (Hear, hear.) The time was come when faithful men should hold fast their hope, and hold it up to others. Meanwhile there were indications of a better time coming. Provided as it never was before, the Bible was abroad, while Sabbath-schools and classes for its study prepared the young to realise its teachings. Against all forms of infidelity appeal was made to its instruction both by rich and poor. A longing for the pure and unsophisticated terms of mercy might be found in untalented labourers, in merchant-princes, in men of vast and varied learning, in legislators, in nobles near the throne—yea, in the royal household. Such uses of God's word invited the entrance of Christian faithfulness and justified alarms for all who pleaded for what that word condemns. (Cheers.)

The Rev. W. F. BURCHELL, of Blackpool, then engaged in prayer, and after some routine business had been transacted, a vote of thanks was passed to Mr. Stovel for his address, together with a request that he would place the manuscript in the hands of the committee for publication along with the minutes.

The CHAIRMAN acceded to this request, reserving to himself the right of separately publishing the address.

The Rev. J. H. HINTON read the annual report of the committee, which stated that there are at the present time thirty-seven associations in connexion with the Union, from three of which, containing thirty-one churches, no report had been received. 1,126 churches had reported to the Union as to their state, and there thus appeared a clear increase of 4,158 members during the year, or an average of nearly 4½ per church. This showed a considerable falling off as compared with the two preceding years, the average for 1859 being ten members per church, and for 1860 eleven. The elements of these rapid changes were chiefly to be found in the Welsh churches. The only matter of strictly denominational interest to which the attention of the committee had been directed during the year was the state of the law affecting chapel deeds, on which subject circulars had been issued to the churches. Petitions to Parliament had also been prepared in support of Sir Morton Peto's Burial Bill. The remainder of the report was occupied with a narration of the steps taken by the committee with a view to the celebration of the Bicentenary, the address to American churches, and the deputation to Earl Russell on the subject of threatened hostilities, and also the successful effort to induce the Committee of the British and Foreign Bible Society to rescind a rule which debarred the Bible colporteurs in Sweden from participating in the privilege of having the society's Bibles supplied to them at the reduced prices.

On the motion of the Rev. F. TRESTRAIL, the report, as read, was unanimously adopted, after a few remarks from Mr. UNDERHILL advocating the infusion of a more practical element into the Union. This subject, however, was more fully canvassed in the course of a discussion which we give below on a subsequent resolution.

The cash account showed a slight falling off in the receipts of the Union.

A preliminary and somewhat irregular discussion took place on the subject of the appointment of the committee to nominate the committee and officers for the ensuing year. That committee—the Nomination Committee, as it is called—has been usually named by the chairman, acting on the suggestion of the secretary. On this occasion Mr. W. HEATON proposed that the meeting should take the duty into its own hands, and a subsequent proposal was made that an addition of twelve ministers from the country should be made to the annual committee. Ultimately it was resolved that—

Anything on the records of the Union notwithstanding, this session do now proceed to the appointment of the Nomination Committee.

The Committee appointed in accordance with this resolution subsequently nominated the Annual Committee, the names upon which were agreed to by the meeting.

The other orders of the day were then deferred, to make way for the resolution which immediately follows.

The Rev. J. J. BROWN moved the following resolution:—

That it be an instruction to the in-coming Committee, to consider what steps may be adopted to make the Union more efficient for the promotion of the interests of the denomination, and that a meeting of the Committee be held on the evening preceding the next Quarterly Meeting of the Missionary Society, for the special examination of this question.

Any one who had heard the report read, must have felt that its greatest recommendation was its extreme brevity. The only matter contained in it which could interest the meeting much was one which he thought should humble them. Not a single step had been taken by the Union in reference to the celebration of the Bicentenary of 1662 till February last. The Congregationalists had stated in the Town-hall at Birmingham, so early as the autumn, what they had resolved upon doing, but yet the Baptist Union, six months afterwards, had the simplicity to ask them to forego all their scheme, and to unite in a new organisation. He thought the Baptists had lost a golden opportunity by not adopting a similar course to that taken by the Congregationalists. They would have stood in relation to the question on a footing which no other denomination could have taken. Look, for instance, at the question of baptismal re-

generation. No other religious body was entirely free from the heresy, and yet the Baptists were either to be merged in other denominations or to be left to do nothing at all. The question was, could the Baptist Union do anything practical? If it could not, then let it expire—it was only in the way. He would rather have a Union composed of a hundred churches only, if they could act together on the great questions of the day, than one numbering 1,200 churches that was no Union except in name. (Hear, hear.)

The Rev. Dr. EVANS, in seconding the motion, said he cordially approved the remarks made by the preceding speaker. A conviction was getting abroad that the Union did or attempted to do, the better, and he thought that unless they carried that conviction, and infused a little new blood into the Union, that fear would be speedily verified. ("Hear, hear, and laughter.") There were some great questions that must sooner or later come up before the committee or the Union itself, touching the great interests of the denomination, and some of which would command extensive sympathy and pecuniary support. Why should not the Union have the opportunity of trying what it could do with those questions? (Hear, hear.) He was much impressed with the importance of having a national institution for the aid of aged and retiring pastors, and also of establishing schools for the education of ministers' children. (Hear, hear.) Why could not those subjects be viewed in connexion with the Union? (Cheers.)

The Rev. J. P. MURSELL, of Leicester, said that if the business of the Union was to do as little as possible, and to help others to do nothing, it was hardly worth while for them to attend. With regard to the action taken by the committee upon the Bicentenary question, he must say that he felt proud of it. They had been continually twitted as a denomination with being the most sectarian of all sects, but it had been left to them to prove that the charge of sectarianism must lie elsewhere. He regretted that that glorious year was to be frittered away in denominational action. (Hear, hear.)

The Rev. J. H. HINTON said that the mover of the resolution had fallen into two mistakes of considerable importance. He had mis-stated a date and a fact. Instead of in February, it was in the November previous, that the committee first took action in reference to the Bicentenary, and instead of the Baptists asking the Congregationalists to forego the whole of their scheme, they had expressly stated that so far as the collection and application of money was concerned, it was their proposition that each denomination should act independently. He felt much indebted to his friend Mr. Mursell for his vindication of the committee, and he could not but think that Mr. Brown himself would live to see that they had adopted the wisest course. (Hear, hear.) Then with regard to the Union doing nothing—no one would advocate such a thing. The danger was lest it should attempt more than it could accomplish. No one could read through the report and say that it had done nothing during the past year. Blot it out of existence and its absence would be felt in the country. (Hear, hear.) There were many shades and diversities of doctrinal sentiment in the denomination, and to attempt to blend them all would be only trying to amalgamate the contents of a bomb—it would result in an explosion. (Laughter.) Attempts had been made in the past, but they had altogether failed; but he supposed the younger brethren must get the same experience as their elders. He was perfectly willing to help them to carry out their views, but he cautioned them that they were only going to dash their heads against a brick wall. (Laughter and cheers.)

Mr. W. HEATON rose to confirm the statement of the previous speaker as to the course taken by the committee on the Bicentenary question. For himself he felt proud of that course. It would no doubt have been a grand thing if they could have built a thousand chapels and done what Dr. Evans had suggested they should try and accomplish. But he could not see the connection between those objects and the lessons to be learned from the event of 1662, and he believed that if they used the year aright they would after all materially strengthen their hands as a denomination. The question simply was, whether they could not put a new power into the Union, and, having done well in the past, whether they could not look forward and do better for the future. (Hear, hear.)

The Rev. F. TRESTRAIL said that the first suggestion that the Baptist Union should take any steps in reference to the celebration of the Bicentenary was made to him by an Independent minister—the Rev. R. Macbeth, of Hammermith,—in November last, and that steps were immediately taken to convene a meeting of the committee to consider the subject. He regretted, therefore, that the least reflection should be cast upon the Independent body, as he believed they took the denominational course simply because no other specific object was placed before them.

The Rev. C. VINCE said that what they all must regret was that, with such a secretary as the Union possessed, it did not attempt more than it did. (Hear, hear.) With regard to the Bicentenary, he could not exult over the movements of the Union as some of his friends had done. He thought they had gone hunting after an impossible catholicity, and after pelting the Independent glass house, they had gone and built one pretty much like it of their own. If the Bicentenary was the celebration of fidelity to conscience only, they could not rightfully exclude any one from joining in it, whether evangelical or rationalistic; but the fact was that it was not solely



a commemoration of faithfulness to conscience. Joined with that there were certain Scriptural truths which they were called upon to uphold, and as the Baptist denomination held some of these truths with cleaner hands than other denominations—he referred to the question of baptismal regeneration—he felt that they had lost an opportunity of taking an independent stand which might have materially improved their position as a religious body. After all, when the Bicentenary interest had faded away, the men who had built the chapels would be taken to have reared the best monument. (Cheers.)

The CHAIRMAN before putting the resolution declared his unqualified approbation of it. He had from the beginning watched the meetings of the Union with care, and he had noticed that the interest of the churches in it waxed or waned in proportion to the living business brought before it.

The resolution was then agreed to.

The CHAIRMAN said he had prepared the following minute on the American war:—

The ministers and delegates convened in the annual session of this Union hereby express their unfeigned grief for the calamity of civil war in the United States of America, and for the sin of slavery with its consequences to which it must be traced. The sympathy which is here cherished for the churches of America who suffer, and must suffer, the better results of this warfare, is also hereby declared to be more tender and intense than the brethren are able to describe. They implore of Almighty God that all who revere his name in America, may by his grace be led to repudiate with still greater decision whatever remains of attachment to the falling system of slavery and to every form in which prejudices and injustice have been suffered to injure the coloured race. They would at the same time express their cordial approval of the religious bodies in America of every name who hold slavery to be a sin, and who decline Christian fellowship with slaveholders. The presence of the Rev. Cyrus Pitts Grosvenor at the sessions of this Union is hailed by the brethren as justifying a hope that many in the United States are ready to protect the coloured people against social wrong and to honour them as members of the human family. While commending brother Grosvenor as president of the Central Colleges in New York to Christian countenance and aid, and his noble enterprise of pleading for education accessible on equal terms to coloured persons, the brethren hope and pray that the oppression and dishonour done to Africans in America may speedily and for ever cease. (Cheers.)

The chairman said that part of the minute printed in italics did not form part of the original document, but had been inserted at the request of a brother who was present. He had no objection to adopt it.

The Rev. J. WEBB moved the adoption of the minute, and the motion was seconded by the Rev. Mr. WALLACE.

Mr. UNDERHILL suggested that the use of the word "must" in the sense that the brethren "must suffer," might be construed to mean punitive suffering, and it might be thought that the Union had taken up a judicial position in the matter. In other respects he cordially approved of the minute.

The Rev. J. T. BROWN, and the Rev. W. H. BONNER, supported it.

The Rev. C. P. GROSVENOR, upon the invitation of the chairman, briefly addressed the assembly. He stated the circumstances connected with the reception of the address of the Union to the American Churches in 1833, and the influence for good which it excited when published, and enumerated various efforts made by the Baptist Churches in the Northern States in behalf of the negro. Since the outbreak of war there had been a great revolution of feeling with regard to slavery, on the principle that either the nation or slavery must perish—but the feeling was a political one rather than a Christian one. It was not founded upon the principle that Christianity requires us to accord equal rights to the coloured people.

The motion was then adopted as it stands.

The Rev. W. F. BURCHILL moved, and Mr. E. B. UNDERHILL seconded, a resolution of gratitude and hope upon the state of the denomination.

The Rev. Mr. DAVIS moved, and the Rev. Mr. GRACE seconded, the following resolution, which was agreed to:—

That the session fully approve the conduct of the committee in calling the attention of the churches to the enrolment of their trust-deeds in Chancery. And while they are glad that an extension of time till the 17th of May, 1864, is likely to be granted by Parliament, they do not the less urge upon the churches an immediate attention to this important matter.

The Rev. J. H. HINTON moved, and Mr. E. B. UNDERHILL seconded, the following resolution:—

That the session warmly sympathise in the celebration of the 24th of August, 1862, as the Bicentenary of St. Bartholomew's Day, 1662, when about 2,000 clergymen of the Church of England relinquished, for conscience' sake, their pulpits and their livings; and that they earnestly recommend their brethren throughout the country to familiarise their people both with the facts and the lessons of this deeply-interesting and important event. The session also entirely approves of the step taken by the committee to engage and originate in this matter undenominational and united action, and commend the Central United Committee to a most cordial and energetic support.

The Rev. Mr. WALLACE wished there had been denominational as well as united action.

The Rev. J. J. BROWN moved the omission of the latter part of the resolution, after the word "event."

The Rev. C. VINCE seconded the amendment, alleging that the course pursued by the Central Committee was not after all "undenominational."

The original motion was carried by a small majority.

A petition to both Houses of Parliament in favour of Sir Morton Peto's Burial Bill having been adopted, sundry votes of thanks were passed, and the proceedings terminated.

#### BAPTIST HOME MISSIONARY SOCIETY.

The annual meeting of this society was held at the Metropolitan Tabernacle on Monday evening, under the presidency of Edward Miall, Esq.

After prayer by the Rev. C. H. SPURGEON,

The CHAIRMAN craved permission, in the first place, to tender his thanks to the committee for having nominated him to that post. To labour in any way for the advancement of the kingdom of the Lord Jesus Christ he hoped ever to regard as the highest honour that could devolve upon man. They had met for the purpose of promoting the cause of Home Missions by the Baptist denomination; and he was thankful that the first occasion on which he presented himself to the public in his present capacity was in connexion with an effort for the spiritual welfare of his own country. But the first thought that struck the mind in directing its attention to the object before them was the singularity of the fact that this country should need Home Missions; and probably this would not have been the case now if there had been a practical unity amongst all Christians who hold the Headship of Christ. There must, therefore, devolve somewhere or other a terrible responsibility for the waste of our efforts and resources. But as things exist, the only remedy to be supplied was for each denomination to work as efficiently as possible to promote the evangelisation of the people. He rejoiced that the attention of this association had of late been turned to the spiritual destitution of the metropolis, which greatly needed the efforts of the churches to remove. Happily in this task, which would be hopeless to any one body of Christians, numerous agencies were engaged, and had been divinely blessed. Let it ever be borne in mind that the smallest means, in human estimation perfectly trivial and inadequate, could be made, by God's Holy Spirit, powerful to accomplish, not only what we want, but more than we could conceive. Looking from the human agency to the Divine there would be found to be ample motives to encourage us in the prosecution of this work. Let us then go forth in a spirit of humble dependence upon Him who has said, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." (Cheers.)

The Rev. S. J. DAVIS, the secretary, read the report. It stated that several years ago some earnest members of this body reflected upon the great want of Baptist churches in large towns. Many circumstances prevented their complete success in that direction, but something had been done. Several new stations had been opened, and at one of them in Wales eminent success attended the efforts made. An agent had been located in Middlesborough, and the society had renewed its assistance to the churches at Hartlepool, Tenby, and Hereford, and there was a fair prospect that these would ere long become self-sustaining communities. In London an effort had been made to meet the wants of the Baptist churches. Assistance had been given in 65 places in the country to missionaries and grantees, exclusive of those aided by affiliated societies. The total number of additions during the year to these 65 stations was 392, making an average of six to each church. The school returns were mostly good. Open-air services during the summer months had been numerous and useful. The income for the year was 1,843l. 11s. 6d., and a balance remained in hand of 377. 5s. 11d.

The Rev. J. H. MILLARD moved the first resolution, as follows:—

"That the meeting regard with satisfaction the efforts of the committee to extend the operations of the society in our large towns generally, and to the metropolis in particular; and desires to express its gratitude to Almighty God for the measure of success which has attended the labours of its agents during the past year."

The missionary work at home demanded the special attention of Christian people. They could not think their work at home accomplished while so many of all classes, more especially of the working classes, preferred the alehouse to the sanctuary, and believed in the atheism of a Robert Owen and a Holyoake, or in the mad ravings of Joe Smith, the Mormon, rather than in the precepts and doctrines of God's most holy word. There was by no means adequate provision in the large manufacturing towns for religious teaching. In some of the oldest cities in Lancashire and York there had not been till this year for any length of time a Baptist church, and in many other large towns the Baptist cause was expiring. The Baptist denomination ought not to be content to allow this state of things to continue in the face of the growing population of the country. He trusted that the result of that meeting would be to stir up the children of God to renewed exertion for the spread of the kingdom of Christ.

The Rev. H. DOWSON, of Bradford, seconded the resolution. He rejoiced to see that the chair was occupied by a gentleman whose name was so closely identified with the cause of civil and religious liberty, which was also connected with the prosperity of such institutions as theirs. (Cheers.) The society was about to enter upon a career of enlarged Christian exertion. Hitherto the Baptists had been remiss in their duty, but the time had come for renewed effort. Amongst country towns the city of York had undergone a very remarkable change. A new population had been brought in under the influence of railways and of extended commerce, who were not prepared to bow to any ecclesiastical system, but were ready to listen to any man who would bring the Bible to their homes. He trusted that the society would not abandon the rural districts in their anxiety to meet the wants of large cities, as the Gospel was often very imperfectly preached among the agricultural portions of the population.

The resolution was then agreed to.

The Rev. J. ALDIS, of Reading, proposed the next resolution, as follows:—

That as the prosperity of Great Britain, and its influence for good on other nations, depend on its increased evangelisation, this meeting is of opinion that increased attention should be given to the claims of our home population, and would earnestly recommend the churches of the denomination liberally to supply the committee of this society with the means both of extending its operations and rendering them more efficient.

The Rev. H. STOWELL BROWN, of Liverpool, in seconding the resolution, said that it suggested to his mind three thoughts—first, that the thorough evangelisation of our country was an object of the highest importance; second, that this object had to be accomplished; and thirdly, that towards its accomplishment the Baptist Home Missionary Society could effect some important progress. He did not look for the time when all the

people of this country should become Baptists; but whilst they would not hesitate to state their views with regard to baptism, it was not so much as Baptists as Christians that they were to engage in this work. He rejoiced that while they did not neglect the rural districts, it was the object of this society to direct its attention to cities, because they could best become the centres whence Christian light and truth could be spread in the regions around. He knew some of the places in which the society had worked, and he knew some of the brethren who were engaged—some of whom were eminently qualified to speak to the better class of working men. He congratulated the society on having the services of such men, and he could with confidence commend the claims of the institution to the meeting. (Cheers.)

A vote of thanks was then passed to the chairman, and the proceedings were brought to a close.

#### BIBLE TRANSLATION SOCIETY.

On Thursday night the twenty-second anniversary meeting of this organisation was held in Kingsgate-street Chapel, Holborn. The attendance was far from numerous. The Rev. F. W. GOREN, LL.D., occupied the chair, and was supported by the Rev. Messrs. Trestrail, Evans, Webb, Wills, and Thompson, Mr. E. B. Underhill, and others. After singing, reading, and prayer,

The CHAIRMAN, in the course of his opening remarks, asked, with what object was the society established? The original design was "to aid in the printing and circulating those translations of the Holy Scriptures from which the British and Foreign Bible Society has withdrawn its assistance on account of the word relating to the ordinance of baptism having been translated by terms signifying 'immersion,' and further to aid in printing and circulating other versions of the Word of God similarly faithful and complete." It was acknowledged on every hand that the work was a difficult one. None but those who had attempted it could ever estimate the toil and trouble which were involved in translating the Sacred Scriptures for public use. The society had endeavoured to realise the meaning of the text. Surely such a work deserved the sympathy and support of all Baptists. ("Hear, hear," and cheers.)

The Rev. Dr. EVANS read the report, which said: "The prevailing distress throughout the manufacturing districts has to some extent diminished the ordinary income of the Bible Translation Society during the past year; but the committee gratefully record the fact that, through the legacies of some of its former subscribers, the amount received has reached the sum of 2,361l. 11s. 11d., being an increase of 352l. 17s. 7d. over the receipts of the preceding year." The report then proceeded to refer to the appropriations that had been made during the year, and to the printing of the Scriptures by the Baptist Mission Press at Calcutta, and to other translations. The committee express thanks to those brethren who had rendered efficient aid to the society during the past year, and they earnestly entreat from all their friends throughout the country a juster appreciation of the object and aims of the society, and a more hearty sympathy and support in the endeavour to place the Word of Life in the hands of the heathen, so translated that it may be easily read and understood by all.

The Rev. JOHN SALE, Missionary from Calcutta, moved the adoption of the report, which was seconded by the Rev. J. E. GILES, and carried.

The usual formal resolutions were passed, and a vote of thanks to the chairman terminated the proceedings.

#### IRISH EVANGELICAL SOCIETY AND HOME MISSION.

The third committee meeting of this society was held in York-street Chapel, Dublin, on the 15th and 16th, and part of the 17th instant. The chair was taken by C. Jupe, Esq., and there were also present the Revs. T. Aveling, George Smith, J. De Kewer Williams, J. B. Paton, H. Ollard, Dr. Urwick, N. Shepperd, R. Sewell, A. King, J. G. Manly, and Messrs. S. Morley, G. Foley, W. Shaw, H. Leechman, T. Mallinson, J. Shaw, J. Fraser, P. Tait, and Dr. Collins. At the first of these meetings the Rev. J. G. Manly was unanimously chosen as the secretary in Ireland, and the Rev. W. Tarbotton as the secretary in England. This was followed by the reports of the four deputations, particularly of the English members of the deputations; viz., the Rev. J. B. Paton, for the Central and Western route; the Rev. T. Aveling and C. Jupe, Esq., for the Southern; the Rev. H. Ollard, for the Northern; and the Rev. J. De Kewer Williams, for the North-Western. These reports evinced the earnestness and calm discriminating sagacity with which the whole field had been examined and considered, and they formed valuable contributions to the committee's means of knowing and judging. Another valuable result of the week's visitation will doubtless be the greatly deepened interest of the English visitors in the evangelisation of Ireland, and in the plans and operations of this society, and the extension of that interest in their several circles.

On the second day the various points which the deputations had suggested for special consideration were gone into and dealt with, such as the retirement, changes, and salaries of agents, the relinquishment of places where the society's agency is not necessary and promising, and such modifications and extension of the work as are called for by opportunities of usefulness and the society's financial circumstances. The greatest harmony and cordiality characterised the whole proceedings, and every conclusion was unanimously reached. In the course of the proceedings 805l. was promised by gentlemen present to aid in paying off the debt of the new chapel at Coleraine, of



aside by those into whose hands it fell as a firebrand, but it was rescued from oblivion and brought out to the churches of America by one who had outlived the conflict and was present at that meeting—the Rev. Cyrus Pitts Grosvenor, president of the Central College, New York. God only knew what effect that communication had had in fostering the aim and course of the present lamentable war. Slavery was now doomed to extinction in the United States, and the hero of emancipation was there present to plead for the elevation of the coloured race. The churches of America and England were distinct, indeed, like the waves that beat upon the shore of either continent; but in all that was essential to the reign of the Redeemer they were one, like the ocean that rolled between. (Cheers.) The conflict which had turned the whole discussion of religious liberty from the question of Dissenters' grievances to the separation of the Church from the civil power, had placed the Baptist churches in a new relation to the Government, and made union with each other more than ever desirable. It had been clearly shown that Church-rates, University tests, burial-ground indecencies, and the various measures adopted to defend or exalt a State Church and perpetuate a compulsory support of religion and religious education, had two aspects in which they should be studied. In one aspect they appeared as infringing the rights of citizens, and provoking and justifying open constitutional resistance; and in another aspect they dishonoured the Redeemer before all mankind, diminishing everywhere the intended effect of his dominion. As citizens they could everywhere protest against civil wrongs, but the churches in union could bear their testimony against the moral and spiritual injury inflicted on the empire, and on all mankind, by those vitiating ministrations. The Bicentenary celebration of the year did not point to the origin of any one body of Dissenters. Even the Act of Uniformity did not influence Dissenters so much as other acts of Parliament which followed it. Conformity with hierarchical ceremonies was not then for the first time required, nor did a refusal to all and everything contained in the Book of Common Prayer become for the first time an offence. Through all its changes the hierarchy of England has been true to its intolerance, and the Government of England had been true to its political intention to subjugate the Church to its own laws, and to use its influence for its own purposes. (Cheers.) The feast of St. Bartholomew had been chosen as the day on which two events should prove how perfectly the law and aim of the Saviour might be reversed to dishonour him and his disciples. In 1572 public thanks were ordered by the so-called father of the Christian world, for that unpardonable but effective treachery by which 70,000 devoted Huguenots to whom religious freedom had been promised, were by a secret and dastardly stratagem betrayed and victimised in an unparalleled massacre. And it was well chosen by Charles II. as that on which the promise given at his restoration but a year before, of toleration for tender consciences, might with such impudence be broken as to prove before the men of all future generations the base and unprincipled character of his own. (Cheers.) Charles II. claimed our thanks for the benefit conferred upon all mankind by his St. Bartholomew ceremony. Cromwell had sifted the hireling ministry, and many of the clergy lost their livings during the Commonwealth, not for their love of truth and fear of God, but for immoralities which invaded civil rights. The livings which they vacated were filled up by better men, and the clergy who greeted Charles II. on his return could not, without insult, be compared with the clergy whose improprieties dishonoured the reign of his father and hastened his public execution. The fact that 1,800 or 2,000, or 2,400 as some said, were ready to rebuke the perfidy of Charles, bravely relinquished for the truth of God their livings, proved that the men appointed to minister in the Church during the Commonwealth were wisely chosen, and had the consistency to endure sufferings when their convictions would not allow them to conform; and in this respect they formed a noble contrast with the King who abused their confidence. The Bicentenary of their Nonconformity might be justly celebrated now because the errors and the wrongs for which they suffered still exist. The Book of Common Prayer expressly assumed the Papal fraud of sacramental grace, and the citizens of England were compelled to foster the clergy who subscribed to all it contained. (Cheers.) The clergy in 1662 refused assent to the Book of Common Prayer because it was not conformed to the clear and grammatical teaching of Holy Scripture. In short, they chose to obey God rather than men. Special pleadings in defence of the hierarchy and its formularies had been so numerous, and contradictory appeals to Scripture had been made with such diversified reputation, that now the authority of Scripture itself was assailed with most assiduous pleading by Churchmen in holy orders who professedly took their whole authority from the oracles of God. The "Essays and Reviews," following up the designs of the Oxford Tract men, had brought a new era into the Church of England. Learned and reverend men were now prepared to hazard the interests of time and eternity by bringing to the interpretation of Holy Scripture imaginations and theories which had nothing in common but their falsehood and absurdity. Against those demoralising elements the Church of Christ was called upon to do battle for the words of everlasting life. (Cheers.) Literary labour did not fall within the province of the Baptist Union, and if ever it attempted a logical refutation of heresy that attempt should be made with the greatest caution possible. But it was not without design that God was permitting the wise to be ensnared in their own corruptions of his holy Word. It was the will of God that men should learn from their own experience to appreciate his kingdom upon earth. He would not have it estimated for ever as a mere speculation or a changing dream. He was giving it and would give it the life and power of a practical reality. During the celebration of this year it would be most important for the churches to retain a just conception of their own responsibility. If the sufferers of 1662 were praised because they deemed menaces and official dignities of less importance than the commandments of the Lord, it would be unfortunate if those who beautified their sepulchres should, by a reversal of their deportment, depreciate the truth for which they suffered and fall into dependence upon the wealth which they abandoned. (Hear, hear.) It ought not to be forgotten that, with half the decision and faithfulness of former times, the believers of this age could carry the objects

for which these men had suffered far onwards towards completion. (Cheers.) The experience of 200 years had proved that without securing any conformity to be desired, the Act of 1662 could never stand unless the word of God was made of none effect. But if while embellishing their sepulchres, the men who commemorated their acts forsook their principles, no argument could shield them from the deserved rebuke. (Hear, hear.) The time was come when faithful men should hold fast their hope, and hold it up to others. Meanwhile there were indications of a better time coming. Provided as it never was before, the Bible was abroad, while Sabbath-schools and classes for its study prepared the young to realise its teachings. Against all forms of infidelity appeal was made to its instruction both by rich and poor. A longing for the pure and unsophisticated terms of mercy might be found in untutored labourers, in merchant princes, in men of vast and varied learning, in legislators, in nobles near the throne—yea, in the royal household. Such uses of God's word invited the enterprise of Christian faithfulness and justified alarms for all who pleaded for what that word condemns. (Cheers.)

The Rev. W. F. BURCHELL, of Blackpool, then engaged in prayer, and after some routine business had been transacted, a vote of thanks was passed to Mr. Stovel for his address, together with a request that he would place the manuscript in the hands of the committee for publication along with the minutes.

The CHAIRMAN acceded to this request, reserving to himself the right of separately publishing the address.

The Rev. J. H. HINTON read the annual report of the committee, which stated that there are at the present time thirty-seven associations in connexion with the Union, from three of which, containing thirty-one churches, no report had been received. 1,126 churches had reported to the Union as to their state, and there thus appeared a clear increase of 4,158 members during the year, or an average of nearly 4½ per church. This showed a considerable falling off as compared with the two preceding years, the average for 1859 being ten members per church, and for 1860 eleven. The elements of these rapid changes were chiefly to be found in the Welsh churches. The only matter of strictly denominational interest to which the attention of the committee had been directed during the year was the state of the law affecting chapel deeds, on which subject circulars had been issued to the churches. Petitions to Parliament had also been prepared in support of Sir Morton Peto's Burial Bill. The remainder of the report was occupied with a narration of the steps taken by the committee with a view to the celebration of the Bicentenary, the address to American churches, and the deputation to Earl Russell on the subject of threatened hostilities, and also the successful effort to induce the Committee of the British and Foreign Bible Society to rescind a rule which debarred the Bible colporteurs in Sweden from participating in the privilege of having the society's Bibles supplied to them at the reduced prices.

On the motion of the Rev. F. TRESTRAIL, the report, as read, was unanimously adopted, after a few remarks from Mr. UNDERHILL advocating the infusion of a more practical element into the Union. This subject, however, was more fully canvassed in the course of a discussion which we give below on a subsequent resolution.

The cash account showed a slight falling off in the receipts of the Union.

A preliminary and somewhat irregular discussion took place on the subject of the appointment of the committee to nominate the committee and officers for the ensuing year. That committee—the Nomination Committee, as it is called—has been usually named by the chairman, acting on the suggestion of the secretary. On this occasion Mr. W. HEATON proposed that the meeting should take the duty into its own hands, and a subsequent proposal was made that an addition of twelve ministers from the country should be made to the annual committee. Ultimately it was resolved that—

Anything on the records of the Union notwithstanding, this session do now proceed to the appointment of the Nomination Committee.

The Committee appointed in accordance with this resolution subsequently nominated the Annual Committee, the names upon which were agreed to by the meeting.

The other orders of the day were then deferred, to make way for the resolution which immediately follows.

The Rev. J. J. BROWN moved the following resolution:—

That it be an instruction to the in-coming Committee, to consider what steps may be adopted to make the Union more efficient for the promotion of the interests of the denomination, and that a meeting of the Committee be held on the evening preceding the next Quarterly Meeting of the Missionary Society, for the special examination of this question.

Any one who had heard the report read, must have felt that its greatest recommendation was its extreme brevity. The only matter contained in it which could interest the meeting much was one which he thought should humble them. Not a single step had been taken by the Union in reference to the celebration of the Bicentenary of 1662 till February last. The Congregationalists had stated in the Town-hall at Birmingham, so early as the autumn, what they had resolved upon doing, but yet the Baptist Union, six months afterwards, had the simplicity to ask them to forego all their scheme, and to unite in a new organisation. He thought the Baptists had lost a golden opportunity by not adopting a similar course to that taken by the Congregationalists. They would have stood in relation to the question on a footing which no other denomination could have taken. Look, for instance, at the question of baptismal re-

generation. No other religious body was entirely free from the heresy, and yet the Baptists were either to be merged in other denominations or to be left to do nothing at all. The question was, could the Baptist Union do anything practical? If it could not, then let it expire—it was only in the way. He would rather have a Union composed of a hundred churches only, if they could act together on the great questions of the day, than one numbering 1,200 churches that was no Union except in name. (Hear, hear.)

The Rev. Dr. EVANS, in seconding the motion, said he cordially approved the remarks made by the preceding speaker. A conviction was getting abroad that the less the Union did or attempted to do, the better, and he thought that unless they carried that resolution, and infused a little new blood into the Union, that fear would be speedily verified. ("Hear, hear," and laughter.) There were some great questions that must sooner or later come up before the committee or the Union itself, touching the great interests of the denomination, and some of which would command extensive sympathy and pecuniary support. Why should not the Union have the opportunity of trying what it could do with those questions? (Hear, hear.) He was much impressed with the importance of having a national institution for the aid of aged and retiring pastors, and also of establishing schools for the education of ministers' children. (Hear, hear.) Why could not those subjects be viewed in connexion with the Union? (Cheers.)

The Rev. J. P. MURSELL, of Leicester, said that if the business of the Union was to do as little as possible, and to help others to do nothing, it was hardly worth while for them to attend. With regard to the action taken by the committee upon the Bicentenary question, he must say that he felt proud of it. They had been continually twitted as a denomination with being the most sectarian of all sects, but it had been left to them to prove that the charge of sectarianism must lie elsewhere. He regretted that that glorious year was to be frittered away in denominational action. (Hear, hear.)

The Rev. J. H. HINTON said that the mover of the resolution had fallen into two mistakes of considerable importance. He had mis-stated a date and a fact. Instead of in February, it was in the November previous, that the committee first took action in reference to the Bicentenary, and instead of the Baptists asking the Congregationalists to forego the whole of their scheme, they had expressly stated that so far as the collection and application of money was concerned, it was their proposition that each denomination should act independently. He felt much indebted to his friend Mr. Mursell for his vindication of the committee, and he could not but think that Mr. Brown himself would live to see that they had adopted the wisest course. (Hear, hear.) Then with regard to the Union doing nothing—no one would advocate such a thing. The danger was lest it should attempt more than it could accomplish. No one could read through the report and say that it had done nothing during the past year. Blot it out of existence and its absence would be felt in the country. (Hear, hear.) There were many shades and diversities of doctrinal sentiment in the denomination, and to attempt to blend them all would be only trying to amalgamate the contents of a bomb—it would result in an explosion. (Laughter.) Attempts had been made in the past, but they had altogether failed; but he supposed the younger brethren must get the same experience as their elders. He was perfectly willing to help them to carry out their views, but he cautioned them that they were only going to dash their heads against a brick wall. (Laughter and cheers.)

Mr. W. HEATON rose to confirm the statement of the previous speaker as to the course taken by the committee on the Bicentenary question. For himself he felt proud of that course. It would no doubt have been a grand thing if they could have built a thousand chapels and done what Dr. Evans had suggested they should try and accomplish. But he could not see the connection between those objects and the lessons to be learned from the event of 1662, and he believed that if they used the year aright they would after all materially strengthen their hands as a denomination. The question simply was, whether they could not put a new power into the Union, and, having done well in the past, whether they could not look forward and do better for the future. (Hear, hear.)

The Rev. F. TRESTRAIL said that the first suggestion that the Baptist Union should take any steps in reference to the celebration of the Bicentenary was made to him by an Independent minister—the Rev. R. Macbeth, of Hammersmith,—in November last, and that steps were immediately taken to convene a meeting of the committee to consider the subject. He regretted, therefore, that the least reflection should be cast upon the Independent body, as he believed they took the denominational course simply because no other specific object was placed before them.

The Rev. C. VINCE said that what they all must regret was that, with such a secretary as the Union possessed, it did not attempt more than it did. (Hear, hear.) With regard to the Bicentenary, he could not exult over the movements of the Union as some of his friends had done. He thought they had gone hunting after an impossible catholicity, and after pelting the Independent glass house, they had gone and built one pretty much like it of their own. If the Bicentenary was the celebration of fidelity to conscience only, they could not rightfully exclude any one from joining in it, whether evangelical or rationalistic; but the fact was that it was not solely



a commemoration of faithfulness to conscience. Joined with that there were certain Scriptural truths which they were called upon to uphold, and as the Baptist denomination held some of these truths with cleaner hands than other denominations—he referred to the question of baptismal regeneration—he felt that they had lost an opportunity of taking an independent stand which might have materially improved their position as a religious body. After all, when the Bicentenary interest had faded away, the men who had built the chapels would be taken to have reared the best monument. (Cheers.)

The CHAIRMAN before putting the resolution declared his unqualified approbation of it. He had from the beginning watched the meetings of the Union with care, and he had noticed that the interest of the churches in it waxed or waned in proportion to the living business brought before it.

The resolution was then agreed to.

The CHAIRMAN said he had prepared the following minute on the American war:—

The ministers and delegates convened in the annual session of this Union hereby express their unfeigned grief for the calamity of civil war in the United States of America, and for the sin of slavery with its consequences to which it must be traced. The sympathy which is here cherished for the churches of America who suffer, and must suffer, the better results of this warfare, is also hereby declared to be more tender and intense than the brethren are able to describe. They implore of Almighty God that all who revere his name in America may by his grace be led to repudiate with still greater decision whatever remains of attachment to the falling system of slavery and to every form in which prejudice and injustice have been suffered to injure the coloured race. *They would at the same time express their cordial approval of the religious bodies in America of every name who hold slavery to be a sin, and who decline Christian fellowship with slaveholders.* The presence of the Rev. Cyrus Pitts Grosvenor at the sessions of this Union is hailed by the brethren as justifying a hope that many in the United States are ready to protect the coloured people against social wrong and to honour them as members of the human family. While commending brother Grosvenor as president of the Central Colleges in New York to Christian countenance and aid, and his noble enterprise of pleading for education accessible on equal terms to coloured persons, the brethren hope and pray that the oppression and dishonour done to Africans in America may speedily and for ever cease. (Cheers.)

The chairman said that part of the minute printed in italics did not form part of the original document, but had been inserted at the request of a brother who was present. He had no objection to adopt it.

The Rev. J. WEBB moved the adoption of the minute, and the motion was seconded by the Rev. Mr. WALLACE.

Mr. UNDERHILL suggested that the use of the word "must" in the sense that the brethren "must suffer," might be construed to mean punitive suffering, and it might be thought that the Union had taken up a judicial position in the matter. In other respects he cordially approved of the minute.

The Rev. J. T. BROWN, and the Rev. W. H. BONNER, supported it.

The Rev. C. P. GROSVENOR, upon the invitation of the chairman, briefly addressed the assembly. He stated the circumstances connected with the reception of the address of the Union to the American Churches in 1833, and the influence for good which it excited when published, and enumerated various efforts made by the Baptist Churches in the Northern States in behalf of the negro. Since the outbreak of war there had been a great revolution of feeling with regard to slavery, on the principle that either the nation or slavery must perish—but the feeling was a political one rather than a Christian one. It was not founded upon the principle that Christianity requires us to accord equal rights to the coloured people.

The motion was then adopted as it stands.

The Rev. W. F. BURCHILL moved, and Mr. E. B. UNDERHILL seconded, a resolution of gratitude and hope upon the state of the denomination.

The Rev. Mr. DAVIS moved, and the Rev. Mr. GRACE seconded, the following resolution, which was agreed to:—

That the session fully approve the conduct of the committee in calling the attention of the churches to the enrolment of their trust-deeds in Chancery. And while they are glad that an extension of time till the 17th of May, 1864, is likely to be granted by Parliament, they do not less urge upon the churches an immediate attention to this important matter.

The Rev. J. H. HINTON moved, and Mr. E. B. UNDERHILL seconded, the following resolution:—

That the session warmly sympathise in the celebration of the 24th of August, 1862, as the Bicentenary of St. Bartholomew's Day, 1662, when about 2,000 clergymen of the Church of England relinquished, for conscience' sake, their pulpits and their livings; and that they earnestly recommend their brethren throughout the country to familiarise their people both with the facts and the lessons of this deeply interesting and important event. The session also entirely approves of the step taken by the committee to engage and originate in this matter undenominational and united action, and commend the Central United Committee to a most cordial and energetic support.

The Rev. Mr. WALLACE wished there had been denominational as well as united action.

The Rev. J. J. BROWN moved the omission of the latter part of the resolution, after the word "event."

The Rev. C. VINCE seconded the amendment, alleging that the course pursued by the Central Committee was not after all "undenominational."

The original motion was carried by a small majority.

A petition to both Houses of Parliament in favour of Sir Morton Peto's Burial Bill having been adopted, sundry votes of thanks were passed, and the proceedings terminated.

#### BAPTIST HOME MISSIONARY SOCIETY.

The annual meeting of this society was held at the Metropolitan Tabernacle on Monday evening, under the presidency of Edward Miall, Esq.

After prayer by the Rev. C. H. SPURGEON,

The CHAIRMAN craved permission, in the first place, to tender his thanks to the committee for having nominated him to that post. To labour in any way for the advancement of the kingdom of the Lord Jesus Christ he hoped ever to regard as the highest honour that could devolve upon man. They had met for the purpose of promoting the cause of Home Missions by the Baptist denomination; and he was thankful that the first occasion on which he presented himself to the public in his present capacity was in connexion with an effort for the spiritual welfare of his own country. But the first thought that struck the mind in directing its attention to the object before them was the singularity of the fact that this country should need Home Missions; and probably this would not have been the case now if there had been a practical unity amongst all Christians who hold the Headship of Christ. There must, therefore, devolve somewhere or other a terrible responsibility for the waste of our efforts and resources. But as things exist, the only remedy to be supplied was for each denomination to work as efficiently as possible to promote the evangelisation of the people. He rejoiced that the attenuation of this association had of late been turned to the spiritual destitution of the metropolis, which greatly needed the efforts of the churches to remove. Happily in this task, which would be hopeless to any one body of Christians, numerous agencies were engaged, and had been divinely blessed. Let it ever be borne in mind that the smallest means, in human estimation perfectly trivial and inadequate, could be made, by God's Holy Spirit, powerful to accomplish, not only what we want, but more than we could conceive. Looking from the human agency to the Divine there would be found to be ample motives to encourage us in the prosecution of this work. Let us then go forth in a spirit of humble dependence upon Him who has said, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." (Cheers.)

The Rev. S. J. DAVIS, the secretary, read the report. It stated that several years ago some earnest members of this body reflected upon the great want of Baptist churches in large towns. Many circumstances prevented their complete success in that direction, but something had been done. Several new stations had been opened, and at one of them in Wales eminent success attended the efforts made. An agent had been located in Middlesborough, and the society had renewed its assistance to the churches at Hartlepool, Tenby, and Hereford, and there was a fair prospect that these would ere long become self-sustaining communities. In London an effort had been made to meet the wants of the Baptist churches. Assistance had been given in 65 places in the country to missionaries and grantees, exclusive of those aided by affiliated societies. The total number of additions during the year to these 65 stations was 392, making an average of six to each church. The school returns were mostly good. Open-air services during the summer months had been numerous and useful. The income for the year was 1,843l. 11s. 6d., and a balance remained in hand of 37l. 5s. 11d.

The Rev. J. H. MILLARD moved the first resolution, as follows:—

"That the meeting regard with satisfaction the efforts of the committee to extend the operations of the society in our large towns generally, and to the metropolis in particular; and desires to express its gratitude to Almighty God for the measure of success which has attended the labours of its agents during the past year."

The missionary work at home demanded the special attention of Christian people. They could not think their work at home accomplished while so many of all classes, more especially of the working classes, preferred the alehouse to the sanctuary, and believed in the atheism of a Robert Owen and a Holyoake, or in the mad ravings of Joe Smith, the Mormon, rather than in the precepts and doctrines of God's most holy word. There was by no means adequate provision in the large manufacturing towns for religious teaching. In some of the oldest cities in Lancashire and York there had not been till this year for any length of time a Baptist church, and in many other large towns the Baptist cause was expiring. The Baptist denomination ought not to be content to allow this state of things to continue in the face of the growing population of the country. He trusted that the result of that meeting would be to stir up the children of God to renewed exertion for the spread of the kingdom of Christ.

The Rev. H. DOWSON, of Bradford, seconded the resolution. He rejoiced to see that the chair was occupied by a gentleman whose name was so closely identified with the cause of civil and religious liberty, which was also connected with the prosperity of such institutions as theirs. (Cheers.) The society was about to enter upon a career of enlarged Christian exertion. Hitherto the Baptists had been remiss in their duty, but the time had come for renewed effort. Amongst country towns the city of York had undergone a very remarkable change. A new population had been brought in under the influence of railways and of extended commerce, who were not prepared to bow to any ecclesiastical system, but were ready to listen to any man who would bring the Bible to their homes. He trusted that the society would not abandon the rural districts in their anxiety to meet the wants of large cities, as the Gospel was often very imperfectly preached among the agricultural portions of the population.

The resolution was then agreed to.

The Rev. J. ALDIS, of Reading, proposed the next resolution, as follows:—

That as the prosperity of Great Britain, and its influence for good on other nations, depend on its increased evangelisation, this meeting is of opinion that increased attention should be given to the claims of our home population, and would earnestly recommend the churches of the denomination liberally to supply the committee of this society with the means both of extending its operations and rendering them more efficient.

The Rev. H. STOWELL BROWN, of Liverpool, in seconding the resolution, said that it suggested to his mind three thoughts—first, that the thorough evangelisation of our country was an object of the highest importance; second, that this object had to be accomplished; and thirdly, that towards its accomplishment the Baptist Home Missionary Society could effect some important progress. He did not look for the time when all the

people of this country should become Baptists; but whilst they would not hesitate to state their views with regard to baptism, it was not so much as Baptists as Christians that they were to engage in this work. He rejoiced that while they did not neglect the rural districts, it was the object of this society to direct its attention to cities, because they could best become the centres whence Christian light and truth could be spread in the regions around. He knew some of the places in which the society had worked, and he knew some of the brethren who were engaged—some of whom were eminently qualified to speak to the better class of working men. He congratulated the society on having the services of such men, and he could with confidence commend the claims of the institution to the meeting. (Cheers.)

A vote of thanks was then passed to the chairman, and the proceedings were brought to a close.

#### BIBLE TRANSLATION SOCIETY.

On Thursday night the twenty-second anniversary meeting of this organisation was held in Kingsgate-street Chapel, Holborn. The attendance was far from numerous. The Rev. F. W. GORCH, LL.D., occupied the chair, and was supported by the Rev. Messrs. Trestrail, Evans, Webb, Wills, and Thompson, Mr. E. B. Underhill, and others. After singing, reading, and prayer,

The CHAIRMAN, in the course of his opening remarks, asked, with what object was the society established? The original design was "to aid in the printing and circulating those translations of the Holy Scriptures from which the British and Foreign Bible Society has withdrawn its assistance on account of the word relating to the ordinance of baptism having been translated by terms signifying 'immersion,' and further to aid in printing and circulating other versions of the Word of God similarly faithful and complete." It was acknowledged on every hand that the work was a difficult one. None but those who had attempted it could ever estimate the toil and trouble which were involved in translating the Sacred Scriptures for public use. The society had endeavoured to realise the meaning of the text. Surely such a work deserved the sympathy and support of all Baptists. ("Hear, hear," and cheers.)

The Rev. Dr. EVANS read the report, which said: "The prevailing distress throughout the manufacturing districts has to some extent diminished the ordinary income of the Bible Translation Society during the past year; but the committee gratefully record the fact that, through the legacies of some of its former subscribers, the amount received has reached the sum of 2,361l. 11s. 11d., being an increase of 352l. 17s. 7d. over the receipts of the preceding year." The report then proceeded to refer to the appropriations that had been made during the year, and to the printing of the Scriptures by the Baptist Mission Press at Calcutta, and to other translations. The committee express thanks to those brethren who had rendered efficient aid to the society during the past year, and they earnestly entreat from all their friends throughout the country a juster appreciation of the object and aims of the society, and a more hearty sympathy and support in the endeavour to place the Word of Life in the hands of the heathen, so translated that it may be easily read and understood by all.

The Rev. JOHN SALE, Missionary from Calcutta, moved the adoption of the report, which was seconded by the Rev. J. E. GILES, and carried.

The usual formal resolutions were passed, and a vote of thanks to the chairman terminated the proceedings.

#### IRISH EVANGELICAL SOCIETY AND HOME MISSION.

The third committee meeting of this society was held in York-street Chapel, Dublin, on the 15th and 16th, and part of the 17th instant. The chair was taken by C. JUPE, Esq., and there were also present the Revs. T. Aveling, George Smith, J. De Kewer Williams, J. B. Paton, H. Ollard, Dr. Urwick, N. Sheppard, R. Sewell, A. King, J. G. Manly, and Messrs. S. Morley, G. Foley, W. Shaw, H. Leechman, T. Mallinson, J. Shaw, J. Fraser, P. Tait, and Dr. Collins. At the first of these meetings the Rev. J. G. Manly was unanimously chosen as the secretary in Ireland, and the Rev. W. Tarbotton as the secretary in England. This was followed by the reports of the four deputations, particularly of the English members of the deputations; viz., the Rev. J. B. Paton, for the Central and Western route; the Rev. T. Aveling and C. Jupe, Esq., for the Southern; the Rev. H. Ollard, for the Northern; and the Rev. J. De Kewer Williams, for the North-Western. These reports evinced the earnestness and calm discriminating sagacity with which the whole field had been examined and considered, and they formed valuable contributions to the committee's means of knowing and judging. Another valuable result of the week's visitation will doubtless be the greatly deepened interest of the English visitors in the evangelisation of Ireland, and in the plans and operations of this society, and the extension of that interest in their several circles.

On the second day the various points which the deputations had suggested for special consideration were gone into and dealt with, such as the retirement, changes, and salaries of agents, the relinquishment of places where the society's agency is not necessary and promising, and such modifications and extension of the work as are called for by opportunities of usefulness and the society's financial circumstances. The greatest harmony and cordiality characterised the whole proceedings, and every conclusion was unanimously reached. In the course of the proceedings 805l. was promised by gentlemen present to aid in paying off the debt of the new chapel at Coleraine, of



which the Rev. J. Kydd is the laborious and successful pastor.

The public annual meeting for Ireland was held in the same place on the evening of the 15th inst. R. N. Matheson, Esq., presided, and very appropriate and effective addresses were delivered by Messrs. S. Morley, C. Jupp, G. Foley, and T. Mallinson, and by the Revs. Dr. Urwick, J. B. Paton, H. Ollard, and J. De Kewer Williams. The report, after referring to the amalgamation of the Irish Evangelical Society and the Irish Congregational Home Mission, goes on to say:—

The society has now twenty-nine stations and thirty-five agents throughout the four provinces. Twenty-one of the agents are ministers, the remainder are town missionaries and Scripture-readers. Nineteen stations are churches, the others are partly centres and spheres of pure missionary effort, without any denominational prospect or aim, and partly auxiliaries to pastors and churches. The fact that there are 133 out-stations will serve to show that the agents are not shutting themselves up in small circles, but are endeavouring, in the true missionary spirit, to spread around and beyond them the blessings of the Gospel. They preach the Word of God and conduct his worship in twenty-one chapels, in school-houses and dwelling-houses, and sometimes in the open air. They have under their care eighteen Sabbath-schools, of 1,164 scholars and 108 teachers; and they gather the young into Bible-classes for the further study of revealed truth. Chapel debts are happily rare, and in only one instance comparatively large.

The various fields of labour are then specifically referred to, and the committee proceed to say:—

The review of the whole field, in the past year, affords much encouragement; and even the spots that are at present shaded and cheerless will, we trust, ere long brighten and prosper. The beneficial influence of the union belongs properly to the future, as the year now ending has been one of conference, treaty, transition, and preparation rather than of increased and compacted action. But the foundation has been laid deep in the depths, we believe, of enlightened conviction and Christian goodwill; and it now remains to rear the superstructure by skilful and prudent toil. The partition wall has been broken down, and harmonious and hearty effort will follow. Our churches and friends in Ireland are not insensible to the duty and honour of evangelising their own land; and our brethren and friends in England and Scotland will not be backward to sympathise and help. Ireland's claims on England arise primarily from the Master's new command and great commission; and in harmony with these are the geographical and political connection of the countries, a long era of past misgovernment and neglect, family ties, ecclesiastical affinities, commercial transactions—everything, in fact, that can create a community of interest, and that can bind and urge a favoured land of light, and liberty, and life to widen the area of its usefulness and power. The hour is surely come to push forward the work of Ireland's regeneration with faith and zeal.

The first resolution was moved by S. MORLEY, Esq., seconded by the Rev. J. B. PATON, and supported by the Rev. Dr. URWICK:—

That the report now read in abstract be adopted and published, with devout thanksgiving to God for the goodness with which he has crowned the past year, in the amalgamation of the Irish Evangelical Society and the Irish Congregational Home Mission, in the continuance and increase of Christian liberality, and in the sustentation and usefulness of this society as well as of kindred institutions.

The second resolution was moved by C. JUPP, Esq., seconded by the Rev. H. OLLARD, of Derby, and supported by GEORGE FOLEY, Esq., barrister-at-law:—

That the time is fully come, and the way encouragingly opened, for extending the operations and more adequately supporting the work of this society, so as to multiply in this country the glorious triumphs and the self-sustained Evangelism of the kingdom of Christ.

The third resolution was moved by THOS. MALLINSON, Esq., and seconded by the Rev. J. DE KEWER WILLIAMS:—

That the thanks of this meeting are due, and are hereby offered, for the services rendered to this society in Christian conference, in official management, and in the recent visitation by the deputations; and that the following be the office-bearers of the society for the ensuing year, with power to fill up vacancies and to add to their number, according to the constitution. [Names read.]

An appeal is made by the committee for the pecuniary help of Christians in England and Scotland. "Noble subscriptions or donations of 100*l.*, 200*l.*, and less, have already been given, but not by many. When shall the accumulated wealth of England, the surplus income of her merchants and manufacturers, be consecrated in due proportion, to Ireland's true emancipation and elevation?" It is further suggested that the friends of Ireland in England should institute a quarterly prayer-meeting for the evangelisation of the sister island.

### Religious Intelligence.

#### PRESENTATION TO THE REV. DR. RAFFLES.

On Tuesday afternoon the Rev. Dr. Raffles, pastor of Great George-street Chapel, Liverpool, was presented by the Mayor of that town, in the name of the members of the rev. Doctor's congregation and other friends, with an illuminated address on parchment, and a silver casket of great value, in commemoration of the fiftieth anniversary of his ministry in this town. The presentation took place in the board-room of the Free Library. A distinguished party assembled, including, besides a large number of ladies, the Rev. Dr. Raffles, who occupied a seat opposite to that reserved for the Mayor, Mr. John Laird, M.P., Mr. J. C. Ewart, M.P., Mr. Thomas Stamford Raffles (stipendiary magistrate of Liverpool), Mr. Alderman B. Holme, Mr. Alderman Dover, &c. The casket, resting upon a pedestal covered with blue velvet, was placed in the centre of the table before the Mayor,

and formed the object of general admiration for its massiveness and artistic beauty. The inscription is as follows:—"To the Rev. Thomas Raffles, D.D., LL.D., F.Z.S., the eloquent preacher, the faithful pastor, this casket is presented, to commemorate a pastorate of fifty years." The casket was designed by Mr. Buxton Morrish, and modelled by Mr. F. M. Miller, Professor of Sculpture to the School of Science and Art, South Kensington Museum; and manufactured by Messrs. Howell, James, and Co., silversmiths and jewellers, of Regent-street, London. The address and vignettes of chapel adjoining it were designed and illuminated by Mr. John Leighton, F.S.A.

The MAYOR, in presenting the casket, said,—I feel that for me to attempt to add anything to that testimony would be to mar its effect, and that this section of your friends are almost justified in monopolising to themselves this expression of their gratitude for your unwearied attention to their spiritual concerns. My province would rather seem to lie, as the chief civil magistrate, in tendering to you my most sincere congratulations upon this auspicious occasion, and assuring you, on behalf of a very large number of friends without the pale of your own communion, how much we appreciate your worth, and bearing our testimony to your high character as an upright citizen, an honourable man, an accomplished gentleman, and that general deportment which has been such as to secure for you the approbation, the respect, the affectionate regard, of the entire community, in the midst of which you have lived during half a century with so much honour to yourself and advantage to your fellow-men. (Hear, hear.) Having referred to the general character of the rev. Doctor's ministry, the Mayor concluded his speech by saying—May you still be spared for many years to counsel your contemporaries with your wise experience; to restrain the wayward and impetuous by your prudence and moderation; to guide the young by the force of your unblemished life and conversation, and to exhibit to all a model of simple devotion in promoting God's glory and honour, worthy of most scrupulous imitation. (Applause.)

The Rev. Dr. RAFFLES, who was much affected, in his reply, said—You will, I am persuaded, give me credit for sincerity when I say that I am utterly at a loss for words adequate to convey the sense I entertain of the honour done to me this day—not merely by this beautiful work of art which you have just presented to me, but by all the circumstances, so honourable and gratifying to myself, connected with the testimonial, and by which the presentation of it is now accompanied. And you will, I trust, Mr. Mayor, permit me to say that not the least of these is the consideration that the chief magistrate of this great community does not regard it as a service ungrateful to his own personal feelings to be the medium by whose hands it should be thus placed before me. The close of my public life, as minister of Great George-street Chapel, Liverpool, has, indeed, been marked already by tokens of affectionate regard and esteem which have awakened within me, as it behoves them to do, the liveliest emotions of gratitude. The generous provision made for the promotion of my comfort, when no longer equal to the performance of those ministerial and pastoral duties which for half-a-century I have endeavoured faithfully, though, I am well aware, very imperfectly, to discharge—the founding of a scholarship and the formation of a new library, both bearing my name, in the Lancashire Independent College, to the establishment of which I had the honour in some measure to contribute, and to the promotion of whose interests I have ever been zealously devoted—are considerations that must largely contribute to cheer my declining years, and render my old age honourable and happy; but the costly gift which you have now presented I cannot but regard as the crown of all! Hitherto all has been confined to that particular section of the church of Christ with which through life I have been more especially connected; but in this splendid gift I recognise a token of respect unlimited by any considerations such as these. I am truly thankful to God that he has enabled me to shape my course so as, without the sacrifice of principle, so far as I know, to forfeit the esteem of none who conscientiously differ from me. While it has been my aim ever to act according to the dictates of my conscience, I have never deemed myself infallible, nor failed to entertain a regard for the conscience of others. If, however, in this presumption I err, and have congratulated myself unduly on its account; if, after all my endeavours to walk and to work in harmony with the wise and good of all parties, I have failed, and unconsciously, by aught that I have said or done, have given offence to any, I gladly take this opportunity, the last perhaps that will ever be afforded me, of expressing my sincere regret. I have loved peace, and tried to live peaceably with all men. The troubled elements of strife and controversy have not been to my taste. Yet I have never shrunk from the frank and distinct avowal of my principles, but have been ready at all times to state and defend them, both from the pulpit and the press. Permit me, in conclusion, to say that it is my earnest prayer that a hundredfold in blessings from on high may be rendered to every one by whom acts of kindness have been done to me; while for this last and most munificent expression of esteem I would fain return, if I could command language equal to the task, the warmest emotions a grateful heart can cherish.

Mr. T. S. RAFFLES, the stipendiary magistrate, having spoken briefly,

Mr. J. C. EWART, M.P., said that wherever Mr.

Raffles might reside, the warmest and best wishes, not only of his fellow townsmen, but of all those to whom he was known—and his name was almost European—would go with him. (Hear, hear.) He hoped that every blessing would attend his revered friend, and that they might long live to see him continue an ornament to that profession which he had hitherto so faithfully followed. (Applause.)

Mr. JOHN LAIRD, M.P., said perhaps no person in that room had been so long acquainted with Dr. Raffles as himself, for he as a child, as a boy, and as a man, had known him, and during the whole of that time he had always looked up to him with the greatest respect. (Applause.)

A vote of thanks to the Mayor was carried by acclamation, and acknowledged, and the assembly then separated.

BIRKENHEAD. — The Rev. Charles Goward, of Airedale College, has accepted a cordial invitation to become the pastor of the church and congregation assembling in Oxtown-road Congregational Church, and intends to commence his labours on the first Sabbath in May.

THEDDINGWORTH, LEICESTERSHIRE.—The Rev. Thomas Morgan, for many years the pastor of the Independent church in this village, has recently accepted an invitation from the church at Hart's-hill, Warwickshire. Before leaving, the friends at Theddingworth presented Mr. Morgan with a purse of sixty guineas, as an expression of respect for his character and lengthened services among them.

REV. JAMES PARSONS.—The disorder which compelled this most useful and honoured minister to desist from his labours, has so much diminished as to justify hope of his being able, after a further interval of rest, to resume his pastoral duties at York, while abstaining from public engagements elsewhere. Mr. Parsons's many friends throughout the country will rejoice to hear of this measure of improvement in his health. —*Leeds Mercury.*

MEMORIAL CHAPEL (CONGREGATIONAL), MORETON, ESSEX.—On Good Friday, the children of the Sunday-school in connexion with this chapel (which was opened a few weeks since) enjoyed a bountiful repast, provided at the joint expense of Messrs. H. G. Grist and John Sinclair, of London. In the evening, a tea and public meeting was held, the latter presided over by the pastor, the Rev. George Vale, when interesting and encouraging addresses were given by Messrs. Arnett, Wilson, and the above-mentioned gentlemen.

UFFCULME.—NEW INDEPENDENT CHAPEL.—On Good Friday the foundation-stone of a new Independent chapel to be built as a memorial of the Bicentenary of the Bartholomew ejection of 1662, was laid in this town, by H. O. Wills, Esq., of Bristol. The Rev. J. Le Couteur, of Wellington, then delivered an address, after which a solemn dedicatory prayer was offered by the Rev. E. H. Jones, of Bridgewater, and the ceremony was concluded by the pastor, the Rev. J. Spilsbury, pronouncing the benediction. A numerous attended tea-meeting followed, held in a room at the factory, at which Mr. Wills presided. In the course of the evening he engaged to give 20*l.* towards the building, if the remainder could be raised by 31st October.

NEW CONGREGATIONAL CHURCH, GLASGOW.—The Religious Institution Rooms in the west end of the city have been temporarily taken by a number of Congregationalists, with the sanction of the Union and the Rev. Mr. Batchelor. It has been arranged that on one evening during the week previous to the opening of the rooms on the second Sabbath of May, the church shall be duly formed. Several of the ministers of the sister churches in the city will be invited to take part in the proceedings; and on the following Sabbath the Rev. Dr. Alexander, of Edinburgh, will open the rooms as a temporary place of worship. Endeavours will be made as soon as possible to get a highly-gifted minister to undertake the pastorate of the new congregation.

ECCLES CONGREGATIONAL CHURCH.—A tea-meeting of the members and friends of this congregation was held on the evening of Good Friday, in the school-room, which was crowded. The meeting was held to commemorate the laying of the corner-stone on Good Friday, 1859, and the opening of the buildings on Good Friday, 1860, but more especially to welcome the Rev. G. H. Brown, of New College London, who has recently accepted the cordial invitation to the pastorate. Sir Elkanah Armitage presided. Mr. Haworth, the deacons' secretary, referred to the success which had followed the effort to plant Congregationalism in Eccles. These efforts were begun by the church worshipping in Hope Chapel, Salford, under the pastorate of the Rev. G. B. Bubier, in 1859. On the completion of the buildings, fourteen members were dismissed from Hope Chapel, to form a church in Eccles. A large Sunday-school is now in efficient operation, the beautiful buildings which, with the land, cost near 7,000*l.*, are free from debt, and a considerable congregation has been gathered, who unanimously welcomed Mr. Brown. Mr. Gibb, the senior deacon, Mr. Jesse Haworth, the superintendent of the Sunday-school, and other friends, spoke in terms of warmest satisfaction at the settlement of Mr. Brown, and of the encouragement, and hope for the future, which the past has given. The Rev. G. H. Brown spoke of the great interest attaching to the relationship between pastor and people, which was now formed, and of their mutual duties. Mr. Brown enters upon his pastorate in July.